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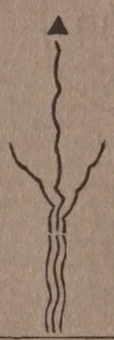
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CARABAJAL,

THE JEW.

A LEGEND OF





MONTEREY, MEXICO.

—BY—

CHARLES K. LANDIS.

CLOYD & SMITH.

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Carabajal, The Jew.

A LEGEND OF MONTEREY, MEXICO.

—— BY ——

CHARLES K. LANDIS.

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Monterey is one of the lovliest places in Mexico. It is upon a small plain, surrounded by the most picturesque of mountains. Its plazas, streets, and architecture remind one of some of the cities of southern Italy. As we walk through this beautiful old city, and look out upon its mountains, surrounding it upon all sides, we cannot but feel an interest in the place. It existed when Boston, New York and Philadelphia were not thought of, and when we think of how far away from civilization it was three hundred years ago, how completely isolated, we wonder who could have been the consummate and daring genius who established it, and made it possible in that age. When we come to look back through the vista of years, we discover one of the most interesting and darkest events of history, full of heroism, confidence, perfidy, and meaness of mankind. We will begin:

Philip II, of Spain was in his small private cabinet in the palace of the Escurial It looked like the office of a man, partly business like and partly literary in his pursuits, but not the office of a king. Philip did an immense amount of Cabinet work—too much of it for the good of his Kingdom. Had he been out in the world more, and sometimes at the head of his armies, like his energetic father Charles V, it might have been better for Spain. Nearby stood his minister of Finance. Strange as it may appear, the subject of dire perplexity, was the want of money. This Emperor of a large part of Europe and of the Indies, in the latter part of his reign was one of the poorest men in his Kingdom, if poverty can be reckoned in proportion to his wants.

At length he said, "I have it."

The minister looked surprised.

"I have been greatly pained" said the king, "to have heard such direful

reports from the Province of Santa Lucia in Mexico, of the massacres by these savage tribes of Indians. There is a man whom I have in mind, capable of checking all this, and making that Province an example of prosperity He has enterprise, skill and bravery. and large creative talent, and a vast amount of wealth."

"Who may this be?" asked the minister.

"Don Louis de Carabajal Y Cueva" answered the King.

"He is a Jew," said the minister.

"All the better," replied the King "for this reason, he will expect less and pay more. My scheme is, to offer him the Governorship of this new Kingdom of New Leon, and to request at the same time a loan of two millions. This cures the evils of that distracted country and enables me to partly pay the army, and make the expedition to Africa."

"But Carabajal will also want soldiers," said the minister.

"Never mind," replied the King, "Carabajal's fertility of resource is such, that he will do all things, without costing me a cent. Besides this, Carabajal is a humanitarian, and I can trust him with my people."

The minister's prejudices were intense, and narrow, but he knew that it was not best to argue with a king, and especially King Philip.

Carabajal, true, he was a Jew, and true, as Philip said, he was a humanitarian. Christ, by nationality, was a Jew, and how much of an atheist any one may be, or how much of an unbeliever, all will admit, that he himself, was a humanitarian, though his pretended followers have deluged the world with blood. Carabajal was born in the village of Magodorio, in the Kingdom of Portugal, in the year 1539. He was the son of a Hebrew, who had acquired vast wealth, how, history does not inform us. It is rumored that his mother was from Greece or Asia. His father was a peculiar man, and had few or no personal intimates, consequently, at this distance of time, almost nothing is known of his history. He educated his son by private tutors. The son was a good student, and a reader; this education in some degree accounts for his lack of the knowledge of human nature, at least the evil that is in it, and his unreserved confidence, the noblest and most unfortunate of qualities. His education and extensive reading and travel, improved, elevated, and liberalized his mind. In due time he married a woman of his own race with all the noble and womanly qualities, which belong so intrinsically to the Jews; which have blessed that race, with the most faithful of mothers, the truest of conjugal love, and the happiest of homes. Let us look around the world, and where do we find a more domestic people than the Jews, and this blessing they owe most largely to that womanhood, which their God has given them, to console them in their many afflictions.

Combined with a love of Art and of Music, so often characteristic of this people, Carabajal, without possessing shrewdness or cunning, had all the business sagacity of his race. Whether he invested his money in Portugal, Spain or Turkey, it appeared to double itself in a little time, in short, what he touched turned into gold. His genius, and taste in Art, and his public spirit induced him to find many of the lost treasures of past ages, in literature, and art, with which he enriched

the universities and art galleries of Spain, in order that they might confer the greatest possible benefit, in the shortest possible time. He also established many institutions of Charity, such as hospitals, homes for foundlings, erring women, old people, and orphans. The benefit of these institutions was not selfishly confined to his own race, but was open to all mankind. This great mind, was like the sun of God, too elevated to be controlled by the petty prejudices, and sectarianism of man, shedding its blessed rays upon all alike. Noticing the large number of his countrymen, who were sorely oppressed, and poverty-stricken in Portugal and Spain, besides other people, some years before, he purchased a large territory in the then Province of Penuca, near Tampico, Mexico, and established there, what the Spaniards call, a hacienda, practically a new colony. Here he decided to try a philanthropic experiment, not in the way of charity, but that of helping people to help themselves, and to encourage his own people, in a life of agriculture and stock-raising, knowing that the first essential to making them farmers, was to make terms with them, by which they would come into the absolute, or what is known in English law, the fee simple, of the land. There were no gold seeking inducements held out, consequently, the people who were attracted by this scheme, were an entirely different class from those who would have been attracted by the prospects of finding gold mines, and of subduing Indians, to work them as slaves. His ideas of a colony were not vague, but were reduced to certain principles, founded upon the great Laws governing human nature. The first principle was industry, as he knew that this was not only essential, to worldly success or prosperity, but happiness. It was his custom to write his plans and ideas upon all subjects, in this way he found them more definitely formed or designed in his mind. In doing this he has left some thoughts which were truly philosophical and do him the highest honor. (See Appendix.)

As said before, Carabajal bought a large track of land, and fully carried out these ideas. He also extended the hand of fellowship to the Indians, in the neighborhood, and found them not only coadjutors, but teachers in his work. They taught the Hebrew colonists, how to make their beautiful pottery, and also hand-woven stuffs, not only how to make them, but instructed them in their decorative arts, which were far superior to anything they expected to find and well worthy of imitation. They also instructed them in growing many things well adapted to the climate, and new to Europeans. No slavery was allowed in the colony. The result was that the country was filled with industry and peace, and music was heard in every house. Under this benign influence, the colony increased and prospered, and ship loads of produce were sent to Spain, to return well-laden with more of the oppressed Jews of Europe. With these ship loads of produce, he always sent a watchful agent, to see that it brought full market prices, and that his farmers were consequently not cheated out of their wealth. It would be an enchanting sight could we only go to the Plaza, in the center of the great Hacienda, some moonlight evening, to see the happy youth of the place enjoying the dance, to

the sound of music and song, the old folks quietly looking on. The fame of this successful and prosperous colony soon spread over Spain and Potugal. Heretofore all colonies had been established upon the basis of slave-labor and gold-seeking. This made its success a greater surprise to the sordid materialist ano due credit was given Carabajal, for a great deal of shrewdness, cunning and energy. The debased souls of these men never for once conceived that the elements of success had been wisdom, honesty and humanity.

When Carabajal was approached by the minister of Philip, on the subject of the loan, he was at the time in Madrid. He had visited Spain, to look after the interests of his colonists. The proposal was coupled with the offer of the Governorship of the northern part of Mexico, as in part a security for the loan, but to continue to himself, and his heirs, independently of the viceroy of Mexico. He was to be allowed to repay himself, if he chose, out of the revenues, which would be coming to the crown, but independently of this, the King of Spain promised to pay him. Carabajal was dazzled, not by the vanity of holding such a position, but by the prospects of the infinite amount of good he might be enabled to do. The territory was to be called the Kingdom of New Leon, and embraced a tract of 200 leagues square, including his beloved colony of Penuco, and also Tampico. It included the states of Tamaulepas, Nuevo Leon, Coshuila, Parts of San Luis, Tacatecas Durango, Chihuahua and Texas. Establishing this territory into a new kingdom was a reasonable assurance that all was meant in good faith, but alas, Carabajal should have considered that there could be no assurance against the state, that the instant State Policy should change, that the moment he became Governor under Philip, he lost his liberty, and the utter variance, religiously and morally, between himself and the powers and the people of Spain. But instead of this, it appeared to him, that he would have more power and upon a larger theatre, where he could benefit humanity, in the largest possible degree, not only the people he would take to the new world, but the native inhabitants, the same as he had done at Penuco. Montemayer, his private Secretary, was also carried away and dazzled by the brilliant baits held out by Philip. This Secretary, Carabajal loved as a dear son. His parents had died early, and he had taken the orphan boy, and educated him, as his own, and finally made him his private Secretary.

It was not long before the negotiations were closed. Philip obtained his money, and Carabajal received his "Royal Patent" as Governor of the new Kingdom of Leon, which as said before was to be hereditary in his own family.

I may here state, that a few years before this, an attempt had been made by some Spaniards, and Tlaxcalan Indians, to found a settlement upon the stream of Santa Lucia in Monterey, which settlement they called Santa Lucia, but the Indians of the North came down in force and almost exterminated them, and drove them away.

The rumor of this new grant and enterprise was soon spread over Spain and Portugal, and much of Europe, and an army of adventurers offered themselves, all anxious to enslave Indians, and have them dig

gold and silver for them, whilst they should hunt among the mountains, or live in their palaces with numerous concubines, of Indian women. Carabajal did his best to select the best material that presented itself, or that he could find, but this was necessarily influenced, by his position. Now, being a Royal Governor, he could not conventionally, and with decency, refuse some of the poor nobility of Spain, nor the sons of some of the wealthy nobility. Under the orders and instructions, of the Government he could not refuse, also a large contingent of Holy Friars, whose ostensible duty was to convert the Indians, and also to assist Carabajal in many ways, especially in conducting schools, and providing religious consolation and instruction to the colonists. In due time a fleet was procured, and Carabajal set sail with a large force of men, colonists, arms and supplies, for Tampico. Thence he proposed to march to Penuco, where he would gather up many more colonists, and thence march to Santa Lucia, or what is now known as Monterey, and make it the capital of his Kingdom. He also took with him his family, and many more Jewish emigrants, who he felt could assist his work, by their intelligence and fidelity. The voyage was prosperous, only favoring winds filled their sails. In the progress of it they met a number of whales and schools of porpoises. These things they considered good omens. I do not give the patient reader an account of the vessels, and their numbers, and names of the different cavaliers, as these particulars have not come down to us. This voyage is supposed to have occurred in 1579 in the fall of the year. A safe landing was made in the beautiful harbor of Tampico, after which the march begun, by way of Penuco. It was made by easy stages, and no difficulties were encountered, because every arrangement had been made for it by the foresight of Carabajal. The whole body was under strict martial law, and the position of every camp in the night was well chosen and guarded. On this march the Spanish cavaliers had much cause for surprise at the military knowledge shown by Carabajal; they naturally supposed that he must have been an experienced soldier, which he was not, and it raised him more in their estimation, than all the virtues he possessed. When they got to Penuco, they were all charmed with its loveliness, its prosperity, its sweet pretty homes embowered in trees and vines. The smiles on the faces of the people, especially the women and children, and all over, that if Carabajal could bring all this about by his own unaided efforts, what might he not do when backed by the authority of the Government. They tarried here a few days, for rest and refreshments, and then pushed along upon their march until, upon a beautiful fall day, they reached the Spring of Santa Lucia. They bathed and refreshed themselves in its sweet translucent waters. Ruin spread around. The buildings of former occupants bore evidence of fire and conflict, destroyed by the savage Apache and Yako Indians, who had been in the habit of pouring down, from the far North, like a storm. There was now plenty of work to do, and the sympathy arising from a common danger, produced peace and harmony among Indians and Spaniards. What a blessed thing is labor. It is a balsam to

thought, and to the body, the promoter of appetite, sleep and health and of peace. There was a wholesome sprinkling of the inhabitants of Penuco amongst them.

Carabajal laid the grounds out with a reference to beauty, convenience and health. He adopted Jewish sanitary regulations, and a special Board for carrying them out. No cess pools were allowed to be dug in the soil. The closet box, shovel, and dry earth were used, which at certain periods were emptied and used as manure, or carried away. The streets were made wide, and the colonists were required to plant trees for shade and health, the same as at Penuco, and the houses required to be placed a certain distance back from the roadside. In those days there was an abundance of timber for building. The country was covered with wood, far up toward the tops of the mountains, and consequently there was an abundant and refreshing rainfall. Martial law was strictly observed, until buildings were erected for homes, and works of defence were made. The Spaniard of the upper class, or cavaliers, spent their time hunting in the mountains, and supplied the camp with bears, deers, wild turkeys and other game; consequently they were fully as useful at that time as any other of the people. Soon as possible, the Holy Fathers started a church, a Monastery, and a Convent. Carabajal did not approve of the two latter, but representing a Roman Catholic Government, he could make no hindrance. He supplemented them by building a small Synagogue for his own people. He did not encourage the locating of many farms at first, as he knew there would have to be a battle with the Northern savages before long; consequently the colony was governed by martial law, for a time, and all the men were drilled and practiced daily in the use of arms. Arquebusses and light cannon were brought from Spain, which, though small, would make a great noise upon their discharge, that would reverberate, and thunder with many echoes, among the surrounding hills.

He appointed a council of five, who under his patent had no real authority, but for purposes of consultation and advice. He at once organized the following societies: Agricultural, Horticultural, Arbor, Literary with Library, Musical and Scientific. He wrote treatises upon the duties and objects of these different societies, and papers upon various subjects, appertaining to these objects, in reference to the country they were in, and its surroundings. There was also deep policy about this move. It distributed a great many offices, satisfied the "amour propre" of a great many people, and at their leisure moments gave them something to do. He had always been a student of history and of military books. It was his habit to read Caesar's Comentaries once a year, but when he got to this new world, he saw that he would have to adopt an entirely new system of war, from that of Europe. This was his system: First, To always fight under protection, behind trees, rocks or earth-works, never in the open. Second, to have a corps of cavalry whose instructions were never to fight except at an advantage. The rule of its discipline was not to fight, but to hang in the rear and flanks of an enemy, breaking up its communications, and killing all stragglers and foragers. When at-

tacked, to fly and decoy the enemy into ambushes, or to return immediately to the same tactics when the pursuit was over. In this way the murdering and burning, resulting from Indian raids were stopped, as they would naturally be kept together, and also made timid by being mystified, as to the number they had to oppose. The fame of this settlement brought many friendly Indians to it, but nevertheless a doubt hovered over it, on account of the anticipated attack of the terrible Yakos, and until it was found as to how they would be resisted. However, in the presence of danger and with plenty to do, there was universal harmony, and obedience to the Governor. He had sent about a dozen friendly Indians to the far North, as spies with instructions, for some always to remain there, and use the others as couriers, to give him information, and always, for safety, to send at least three couriers by different trails, in case some of them should be killed upon the way. One particularly beautiful day, when everything appeared as calm and quiet as Heaven itself, one of these couriers was seen coming in all haste, over a hill by trail, from the North. When Carabajal's attention was called to him, he went out to meet him, but before he could give any information, and before he reached him, he fell down dead with fatigue. Carabajal knew what it meant. A signal gun was fired, which signified that all should return from the hunt, and an immdiate muster. Within an hour or two another courier appeared, and he gave information that a Yako army of a thousand mounted warriors, were on their way to attack them.

The Yakos and Apaches were Indians that had never been conquered. Large and strong of build, fierce of disposition, they inhabited mountain fastnesses in the far North where it was impossible to pursue them. They were a different race from the Aztecs, the Pueblos and the peaceable, civilized and industrious Indians of Mexico, who lived by agricultural pursuits. Their plan was to attack by superior numbers, and by sudden surprise. They spared neither the old, the women nor children, they made a barrier against the settlement of the north of Mexico, and the working of its fertile valleys and rich silver mines. The tactics of the Spaniards had been heretofore unable to cope with them. They now had a different man to meet. Carabajal had made several expeditions to the North, with the sole object of studying the topography of the country and a view to military encampments and positions. By the next morning his little army was on its march. Heretofore it had been customary to await the attack of the savages, and it was with much doubt and fear that the friendly Indians remaining in the camp saw them file away over the mountains, the sun brightly glancing upon spear and helmet. But Carabajal and his little band had full confidence. They believed in the system of their fighting and strategy as much as the soldiers under Hannibal believed in theirs when they went to meet the heretofore unconqerable Romans in their own country. After a two days' march a halt was made upon the trail behind a collection of high rocks, in different masses, and which lined the trail on both sides. The cavalry, which was instructed not to fight, was sent forward to continue the march north. They had

not gone far before they saw the van of these redoubtable warriors, splendidly mounted. The Yakos were much astonished to meet with an armed force so far away from Santa Lucia, and halted to await, prepared to throw out wings to surround the foe during his attack, which was their usual strategy. What was their surprise when they found that the foe did not attack. They sent out a few horsemen, who reported that the Spaniards were behind a hill in inferior force, and that fully twenty of them fled, when the Yakos numbered only ten. This whetted the appetite of the Indians. They determined to make a feint of attack to see what the Spaniards would do. What was their surprise when they saw the Spaniards flee. These brave soldiers, whose pride it had heretofore been to stand and fight and die! They made up their minds they would be an easy prey; that all they had to do was to pursue and conquer. This they did pell mell. It appeared to be their only wish on earth to catch this little band of three hundred horsemen. But the three hundred were well mounted and could well lead the pursuit. The Yakos appeared to be gaining ground, and had bright hopes of reaching them, until all of a sudden every rock along the trail for a mile appeared to be a volcano of fire, death and thunder. Down the riders went. Suddenly the trail was closed, and over a mighty rock upon it thundered artillery with cannon balls and grape shot. They turned to flee, but the route from which they came was also closed. Now there appeared to be unseen death upon every side. Whilst they were being killed with bullets, arrows and cannon balls, they could see no foe to fight, until as they attempted to flee, foes on foot and horse, appeared to be everywhere, whilst the terrible arquebusses and artillery pursued them, with certain death. Their destruction was a a matter of but a few minutes, though it appeared to be hours; no mercy was shown them and none was asked, but none escaped except a very few, who hid themselves among the rocks. Carabajal thought that true mercy would be in giving them a bloody lesson, and he was right. When his little army marched back to Santa Lucia, they brought several hundred good horses, a quantity of good and beautiful serapis or blankets captured from their foes, and other evidences of victory. As for baggage there was none to capture; these warriors travelled and fought upon a package of Tortillas, a little bag of parched corn, and what meat or game they might pick up on their way. When they entered the little town everybody was wild with delight at the idea that those heretofore victorious warriors had been so completely defeated. The victory gave Carabajal unbounded influence among all his colonists, and enabled him to at once start upon his plans for carrying on his colony, but he knew that the storm would gather again. These Indians would look upon their defeat as a pure accident of war, and would soon be coming down with twice their previous force, and that before long, but he had confidence in the excellent spies, who almost the day after the battle, were sent North. Of all that band of invaders, only two or three were left alive, and returned to their country, to carry the news. It spread terrible lamentations through-

out the Indian land, but of that kind that calls for revenge, instead of dispair. The war dances immediately commenced, and they sent couriers with arrows North, to the terrible Apaches to join them in the invasion.

In the meantime Carabajal had laid his city out, on a most beautiful plan, wide streets, wide enough for decoration and a double row of shade trees with spaces in the intersections, for fountains and statuary, where animals and men could water, and the latter also drink in beauty and instruction with their eyes. In all the deeds given he provided that these trees should not only be planted, but never removed, the same about the fountains and statues, also that all the houses should be set a certain distance back from the roadside in order to afford room for flowers and shrubbery, and that convenient seats should be placed along the streets and roads for the rest and comfort of pedestrians, and what was of as much importance, that the grade or levels should not be changed, thus affording no opportunity to future city councils to make jobs, by which the people might be conveniently robbed, and their shade trees destroyed, under the specious pretext of improving the grade of the streets as has been so often done in later times aud especially in our own United States. He also made allotments to the Indians, who wished to farm, and also contracted to give them deeds, by the payment of small sums when the land was paid for. This was a novelty, as most all lands had heretofore been only rented, but Carabajal knew that to give the Indians an absolute ownership in the land they cultivated, thus securing their homes, was the one way to make them permanent and patriotic subjects. At the same time he allotted the mines, in the mountains near by, but under no consideration would he allow the Indians to be enslaved. They worked upon a sort of co-operative wage plan, which even to this day is in vogue in some parts of Mexico. At first the Spaniards were so much opposed to this that an open rebellion was threatened, but at a private meeting held for the purpose Carabajal explained that under this plan they would mine more silver and get more silver and have less risk and responsibility. Fortunately he was supported in his argument by one of the good Catholic Fathers, and persuaded them to make the experiment, which, to their surprise, worked with the greatest degree of success, but none of them wanted to farm. A pastoral home, conjugal and paternal love, were nothing in their minds in comparison to the dross of hard silver and gold, which did them no good when they got it. Such is the madness of man. He also paid attention to manufactures. He decided to encourage those kinds that were native to Mexico, and they were numerous. He sent to Puebla and brought down the Navajoe Indians to teach the manufacture of serapis (the blankets which are worn over the shoulders.) He sent to Guadalajara for potters a nd had taught the making of the beautiful Indian Pottery of that section, which for artistic beauty and variety is unexcelled of its kind, also the weaving of mats for tables and floors out of cotton in varied figures and colors. He had done all this before at Puneto. He knew how to dispose of these things in Spain, by sending them in his ships from Tampico, which would return with the

rich products of Spain, in payment for them, so that by this policy of reciprocity, both countries were benefited and the industry and wealth of the new colonies of Carabajal and which he planted in various parts of the large territories of the new Kingdom of Leon, as it was called, grew immensely. He knew also that the education the youth of both sexes acquire, has much to do with the happiness of people, of homes, of society and the power and prosperity of a nation. He therefore decided that all education, should in the first place be industrial, He recognized industry, having something to do, as the most important factor in getting the most of happiness and of health out of life. His first consideration was by education also to improve the home life, and he encouraged all children as far as possible to become proficient in the business of their fathers, whether commercial, agricultural, artistic, or manufacturing, in order to bind more closely the home ties to keep families together, and prevent the disposition that otherwise children will have, to go away from home and leave their parents in their old age, when they most need their care and affection. Good agricultural schools were established, connected with farms, gardens, and orchards, to be worked by the pupils, boys and girls. All the arts of preserving were taught in these places. Also industrial schools for teaching textile, mechanical and art work with hand labor, also the theoretical, or scientific part, which was more thoroughly understood and never forgotten when the pupils learned to make practical application of the sciences. The time given to each was about equally divided. The boys were also taught manly exercises, riding horse-back, leaping on and off, the use of the arquebusses, and of artillery, both in slow and rapid movement, in running and leaping, all ending in a military dance, somewhat similar to the Greek Phyrric dance. Saturday and Sunday afternoons were especially set apart for these exercises, and it was wonderful to behold the grace and proficiency with which the youth performed them. In all of this music, especially the martial, was not neglected. All of these things appeared to be natural to the Spanish and Indian characters, and are so to this day. Verily, it is a nation now capable of being among the greatest in the world. It must not be thought that all these things were plain sailing and done without opposition to Carabajal. The good fathers shook their heads, and said that in this education it was the world that was favored, whilst Heaven was forgotten, and to counteract these evil effects they had schools of their own for those they termed "the better classes," where nothing of the industrial was taught, but much of the old classical, the graduates of which seminaries were destined in time to show the effects of their schooling. Whatever envy or jealousy that might exist at that time did not dare show itself. Carabajal was too powerful, and too necessary to them. It was well known that he had loaned an enormous sum to the King, and that he had much more wealth in Spain. His patent of Governorship practically gave him absolute power, almost or quite that of a viceroy, and then his talent was known to be so great in the way of establishing colonies, and in war, that no one felt at that

time that he could possibly be dispensed with—the work was new. The colonizatian before had been a failure, and everyone thought that it was Carabajal's mission to make it a success.

Within the next few months, after the last expedition to meet the Indians, besides the work recounted in the foregoing pages, there was also a marked increase of population. Many civilized Indians from Western and Southern Mexico had immigrated to this wonderful colony, which was on the bounding road to rapid improvement, and where the Indian was considered the political equal of the white man, and where justice was meted out to all alike. Numerous vessel loads of immigrants had also arrived from Europe, both Jews and Christians, and even some of the persecuted Moors, who had been driven to Africa, now seeking this glorious Asylum of the West.

When everything was peaceful, full of sunshine and prosperity, another courier arrived from the North with the terrible news that two armies of Indians were about advancing, one army of the Yakos, and another of the Apaches. Their plan was, for the convenience of forage, to march by different trails, one by the Western, the other by the Eastern, and to unite within four days march North of St. Lucia, in order to fall upon it in superior numbers.

Carabajal had made a defence, or citadel, on the top of one of the mountains which surrounds Santa Lucia (Monterey) where there was a large spring of good water, but which mountain it was we are not certain about, but tradition has it that it was the Saddleback. These works were all well provisioned, and here he marched the entire colony that did not go to the war. In this natural citadel they could not be surprised, and could defend themselves against any force that could be brought against them. For the rest he decided to march immediately and strike the enemy with his whole force, in detail, before they had time to join each other. Owing to the fact of not having met them before, he made up his mind to attack the Apaches first, thinking that perhaps he could play the same arts upon them that he had played upon the Yakos. He marched out the next morning early, having sent his skirmishing or decoy cavalry in advance. His artillery consisted of light falconets, that could be carried about anywhere, and were in this way very effective. It was a question whether he could strike the Apaches before they joined forces with the Yakos or not. They carried very little baggage or impediments, depending upon a good stock of Tortillas, the lightest and most nourishing food in the world for transportation. In a few days they reached the valley. Among the mountains, where the junction was to take place, and by the blessing of God, there was no Indian sign. This raised the hopes of the little army. In camping no fires were lighted, no noises were allowed. The next day Carabajal decided to select a place for the battle, and await the foe. This was no difficult matter, as the trail ran through a rocky, broken country, consisting largely of mountains and gorges. He selected a spot made, as it were, for concealment, and where also there was a sharp turn in the trail, after running for some distance in a

straight line. It was at this turn, concealed by rock and brush, he planted his artillery. Whilst all along on each side for a considerable distance, his men were ranged and entirely concealed. He had not long to wait. They had not much more than made their dispositions, before the thundering tramp of many horses were heard in the distance, and soon appeared his own flying cavalry, apparently in full retreat, but it really was the old manoevre. They were allowed to pass the angle of the trail, and almost at their heels, came the exultant Apaches, wild with the excitement of apparent victory. They were allowed to come along unmolested, until they were immediately opposite the angle, when artillery belched forth its fire, and the balls ploughed through the ranks of riders, whilst at the same time, from the side of the trail, for nearly a mile poured the fire of the arquebusses or muskets. Down went the riders. On one side of the trail was a steep declivity of several hundred feet, and many horses with their riders, jumped down this place, in pure panic fright. Since the last battle the men of Carabajal had been additionally armed with Javelins and Spanish swords, and they found these weapons terribly effective. The long spears and battle axes of the Apaches availed them but little, against an unseen foe, whilst their ranks were being ploughed with artillery and musketry. It was not long before these warriors were killed or engulfed in the precipice below. The defeat was absolute A few in the rear turned their horses heads to the North and escaped, but very few. The officer commanding the flying cavalry, stated that a few hours before, he came upon their scouts and then their full force, when his whole body turned in apparent flight. When the Apaches saw the flags and banners of the Spaniards, and a large cavalry force, turn and fly, they evidently imagined that it was the Spanish army that had turned in flight, and which they were pursuing. The Spaniards rapidly gathered up their few spoils, of blankets and horses that were worth gathering, and retraced their steps, to gain the point of junction in advance of the Yakos, or to take them by surprise. This was fatiguing after a battle, if battle it could be called. It was an easy march, unencumbered as they were, with baggage or wagons. They decided to make no halt until they reached the spot. In the dusk of the evening, one of their cavalry returned with the information that the Yakos had reached the point of junction and were camping there to await the arrival of the Apaches, of whose disaster they had not heard. Carabajal resolved to stop where he was, give his men three hours rest and then make a night attack. At this place was a good spring of water, and a level piece of ground. That night was a full moon, the wheels of the artillery were muffled. No fires were kindled. Tortillas and beans were the food of men and horses with full and copious draughts of mountain spring water. He also had prepared with wet gunpowder and dried pine leaves, some barrels of material of which to make a great light, at the time of the attack, on different parts of the field. At the expiration of the three hours, the march was slowly and silently resumed in the night, with the cavalry moving slowly and silently in ad-

vance. No talking was allowed. The great danger was from the neighing of horses. On this account the cavalry was ordered to take the rear. About three o'clock in the morning from an aclivity in the trail, they saw the fires, or the embers of fires of the enemy, covering a great space, whilst they were wrapped in the security of profound slumber, the sleep of fatigue, in the open air. The great point was to get as near as possible to them before opening the fires of the attack. The horses of the enemy were pinioned to the ground near each sleeping warrior, who rested upon his arms. Shortly the army filed to the front in as long a line as practicable, when suddenly the artillery and musketry opened fire and the combustibles prepared to light the field, were set in a blaze with their red and lurid light. The surprise was complete. A part of the command was ordered to charge upon them, and they plied their Spanish swords with fearful effect, whilst the reserve kept up a continuous fire of artillery or falconets and arquebusses, but over the heads of the combatants for fear of killing their own men. The poor Yakos imagined they were attacked by devils, so sudden and unexpected was the onset, the roar of cannon and musketry, the glare of the wierd and lurid light, and the stabbing to death by the Spanish swords. Some had the presence of mind to ride away, but most of them were killed, before they could recover their senses. The light of the morning dawn made it all the worse for them, but ended the slaughter. Carabajal sent a force of cavalry after the flying stragglers, and with the rest of his army, after securing the horses and spoils, he marched home. Great was the delight, when from the mountain height, his little army was beheld returning, victorious, from two fields. After this brilliant strategy, worthy of Hannibal himself, some of the cavalry who chased the flying Yakos up the trail and over the battle-field of the previous day, reported afterwards that thousands of vultures and buzzards were busy at their hedious feast, and in this way, the few flying Yakos learned the fate of their allies.

Now came years of peace, which gave a fair opportunity to Carabajal to exert its arts. Besides the beautiful Santa Lucia he established some nineteen cities, in different parts of the Kingdom, and farther North where were some of the richest mines. To these cities he gave personal attention, that they might all be well located and laid out, with reference to health, beauty and con venience. Santa Lucia and Penuco were the standards of example. There was no slavery. The same co-operative plan for the mining pervaded every place, and the productions were all the greater for it. The agricultural and manufacturing industries worked harmoniously as music, and on all sides sprang up beautiful homes, with vines, figs, the orange, and other fruit trees in the gardens. The streets and roads were lined with trees for shade, under which were placed comfortable benches for rest. Fountains for beauty and for watering stock, and drinking purposes, were placed at the roadsides or intersections of streets and roads, and consequently around the houses, and through the streets, the trees and air were musical with the song of birds. Music and dancing being both natural and part of the education of the peop'e,

had the most beautiful and poetic results. At the end of the day, in front of the houses, or in the Alemedas and Plazas, it was as natural for the youth to dance to the sound of the guitar or mandolin, and sing, as it was for them to eat or sleep. An old Spaniard writing home from Santa Lucia said, "He believed that he had fallen into paradise or upon a veritable Arcadia, all was peace, every home, street, and road was beautiful. The people were universally gentle and kind, and so fascinated was he with all these things, he feared he could not leave the country, or would never be happy out of it."

The mines under the co-operative system of labor yielded enormously, which inured greatly to the benefit of the Spanish Government. Carabajal both from motives of policy and principle was scruplously honest. He sent his tribute twice a year, and did not even retain his loan, preferring to wait the King's convenience to pay it, a convenience which never happened. Population had greatly increased both from Spain and different parts of Mexico, until the prosperity of the Kingdom of Neova Leon was phenominal. Occasionally during his administration some of the Northern settlements would be attacked by the Indians, but these attacks were quickly suppressed and punished by Carabajal.

We before mentioned that he had a Secretary by the name of Montemayer. He was the son of a poor woman who kept a Cantina or wine shop in old Spain. During the repairing of an accident to his carriage one day, Carabajal was so struck with the intelligence, politeness, and quickness of the handsome boy to assist him in repairing his carriage, that he immediately took him into his service. This boy possessed clerical talent, naturally, and he was remarkably executive, when told what to do, but his mind did not reach beyond this. In principle he was thoroughly dishonest, selfish and deceitful. He wore a perpetual smile, talked with a smile and had the most gentle and winning ways, which had won Carabajal to him, and won every body else that came near him. He had the absolute confidence of Carabajal, and owing to his artfulness and assumption, received credit for much of the success of the policy, and the art and genius which belonged exclusively to his great master. Such is the lack of intelligence in public opinion, that this can easily be. Much like the poor Indian, who, when he saw a man writing words upon paper, wanted the pen that did it, never thinking once, that it could be thought, or even the hand that guided it.

Carabajal had brought his entire family to Santa Lucia, his mother, two sisters, his wife and two daughters, the latter 20 and 22 years old, respectively. and his son, 24 years old, and several nephews and neices. The son was a cripple, having when very young, been injured in the spine by the neglect of his nurse, but he had a poetical and beautiful soul; some of the finest ballads and music heard through out Mexico and Spain, were of his composition. He was very gentle and beloved by all who knew him, Carabajal had built for himself a commodious house, near the centre of Santa Lucia; that is, a house of stone surrounding a court yard in the centre, decorated with a fountain, flowers, and statuary.

The rooms entering upon the

Court yard, in the Spanish style, or rather old Roman style.

Spain was so long under the dominion of Rome, that she became essentially Roman, and the invasion of the Vandals, or any other barbarians could not wipe it out. This family set an example of refinement, generosity, and high-bred hospitality to all others. It belonged to no particular set, but with noble liberality belonged to all sets, in order to do the most good. So time rolled on for many years, and all that Carabajal did, was successful, and fortunate, and whatever he touched, seemed to turn, as it were, to gold. Many readers would naturally suppose, that under these happy circumstances, that he had no enemies and that he was surrounded by hosts of friends, and constantly re-assured by expressions of gratitude. This was true only in part. He was guilty with some, of several unpardonable crimes. He was in advance of his time; he was a Jew, and in that age of bigotry, both of these things were very serious. He was honest, and this was wormwood to the corrupt, he was superior in his genius, and magnanimity, and this was ground for both envy and malice. The new World in that age, by many was looked upon only as a field for plunder, and the gratification of the vilest avarice, at the expense of humanity, justice and every sentiment of right. When the Spaniards went to America, it was to gain wealth, gold, and slaves, not by industry, but by force, battle, and adventure. Carabajal stood in direct opposition to these vile objects.

Gold they could have, but only by industry, and they could have no slaves. They considered themselves right; their ideas were founded upon the old laws of feudality; Carabajal's, upon those of an advanced humanity, which were not understood. As before related, with him came, at the request of the King, sundry friars, Holy men, to convert the poor Indian and attend to his spiritual wants. In that age all education was in the hands of the Priests, Carabajal made it secular, and by this he acquired the intense hatred of the Priests, more so, being a Jew, as they ascribed it to this fact, as well as all his other principles, so antagonistic to all who were of what was called the better classes of that age. This dissatisfaction was smothered and kept down in the early years of the colony, when it was poor, and in danger, in short, when Carabajal, was considered necessary. But now it was rich, no thought of danger existed, and the Hidalgos and Priests were firmly convinced that they could rule better, and would all make as good generals as Carabajal, especially now that the Indians were thoroughly subdued, or the clouds of war rolled away so far to the North as not to be seen.

The civilized Indian population had greatly increased in numbers and as they looked upon them, they considered of how many slaves they (The Hidalgos) had been robbed. True, the mines paid well, but they believed that they would pay much more, if worked by slaves, who had to live upon a handful of maze a day, instead of receiving a share of the product. In short they felt, that they were literally robbed by Carabajal, needy adventurers who were beggars when they came into the Kingdom of Leon, and were now rich, had these thoughts. Poor human nature! They had long hoped for the death of Carabajal by some di-

sease, or in battle, as he recklessly exposed himself, but like all such men, he appeared to have a charmed life. Montemayer was the man they pitched upon to govern in his place; they thought that he knew all his master knew, and besides was a very good Christian, so far as the outward performances and ceremonial would indicate.

Montemayer himself knew all of this, and whilst he was pretending the sweetest friendship to his Master, was quietly and in the most treacherous manner fermenting the trouble. But how to supplant and destroy Carabajal, was a very serious question. His power with the people was great; his ability, energy and decision of character were all a terror to him. What was done, would have to be done, in the darkest way possible. The deceit and treachery would have to be of the most consummate kind. It was finally decided by the Hidalgos and the Holy Fathers to introduce the Inquisition into Leon; this had always been successfully opposed by Carabajal, but now they had sufficient influence with the King to order it. The alternative was to submit or rebel. For this Carabajal had no inclination, and submitted. He had better have rebelled; with his superior military talents he could have conquered all Mexico, and made it an independent Kingdom. For this once the unscrupulousness of a Napoleon, would have been a very good thing to possess; but he was not aware, that it was a plot against himself, and that his enemies were playing with loaded dice. Being an honest man he was the more easily deceived.

The worthy fathers had built a large stone building, surrounding an entire square, about the site, where is now located the present Iturbide Hotel. In fact this Hotel building was probably a part of it. Everything was barred from the outer world, and as most of their proceedings and trials were of heretic Spaniards and as they most always came out converted, not much attention was attracted to them.

About the same time contrary to the Laws of Carabajal, and during his absence in the North, a bull fight festival was carried on near one of his more Southern cities. A poor Indian Yako, from the far North was accused of being a spy, without any proof excepting prejudice and suspicion, and he was carried into the bull ring, and his limbs tied to four horses, when they were whipped up and he was torn apart to the savage and frantic joy of many of the beholders.

This was the same punishment awarded to the private Secretary of Philip II, for keeping up a secret correspondence,with William, Prince of Orange. This is all mentioned to show how far the influence and fear of Carabajal had weakened under such prosperity of the people, which in their egotism and ingratitude they were so largely inclined to ascribe to themselves, or the natural order of things.

A more than usually severe Indian War had broken out in the North, which as usual commanded the personal attention of Carabajal, and required a long absence. It was now that the Hidalgos commenced conspiring against him with a positive view to his removal or rather murder. They had always hated him, and whilst smiling to his face, would have gladly plunged a dagger in his heart. Now he was away, and many dark and secret meetings were held. They

had been active in undermining him in Spain, and also with the viceroy of Mexico, a man who grieved under the superiority of Carabajal, and the contrast between his own government and that of Nova Leon. Finally it was decided, that it was through the Court of the Inquisition that they would destroy him, and in this way justify themselves, in Mexico, and throughout Europe. The bloody Inquisition, much to the disgust of good Catholics, had become powerful in its secrecy and fanaticism.

Carabajal returned from the War as usual covered with laurels. He was received by the Hidalgos and Priests, with more honor and graciousness than usual; to such a degree that it went to his very heart, and made him happy, happy for himself, and the sake of his family. His dear family, a consideration so great with the Semitic race, from Abraham to Mary, and the same at this day. The love of family is the very household God of their hearts, and no doubt protects them from many of the low vices, common to other races. One evening when Carabajal was enjoying his repose, after a day of great activity, several Hidalagos who were his friends and under great obligations to him, for many most important favors, in short they may be called dear friends, called at the house, and stated that they and the Holy Fathers had arranged a little banquet, in his honor and desired him to step around to their Casa or Palace. It was only a short distance and this he did without suspicion. He had no sooner got there, and the ponderous doors closed their huge jaws behind him, than he was placed under arrest by the warrant of the President of the Inquisition. This terrible order had its own special corps or company of soldiery as a guard, devoted to its service. He was placed at once without respect into a remote and iron-plated chamber, as though he was the most dangerous and vilest of criminals. This having proved so successful, the same artifice was worked with the rest of the family, and under the falsehood, that they were sent for by Carabajal to join in the banquet. The mother, the wife, the sisters, daughters, and son were all decoyed into the same place, arrested and all imprisoned in separate cells.

We will now state the plan, that the conspirators or rather assassins had decided upon.

It was simply to get Carabajal and his entire family into the dungeons of the Inquisition and under its forms, condemn and execute them all, before any knowledge of it should reach the public.

They knew that he was too powerful to be arrested openly, and that after he was dead, and the crime committed, they could fulminate a lot of outrageous and false charges, to satisfy the public mind and, oh, that my pen should be compelled to write it, I must say that the men, besides the Holy fathers, in the conspiracy, were his supposed to be friends, friends, who in his mind were beyond suspscion. Did not Romulus meet with his supposed apotheosis in the Senate Chamber, in the midst of his best friends, immediately after his return from a great victory, and was never seen afterwards? They gave it out that he was taken bodily up to Heaven, amongst the Gods. Did not the magnanimous and generous Caesar fall beneath the daggers of thirty of his friends, amongst whom was the

dearly beloved Brutus? Suspicion never entered the minds of these men, why should Carabajal suspect? Montemayer, his dearly beloved private Secretary, gave it out that everything was right and that Carabajal and family would soon return to their house, and all believed Montemayer.

Carabajal was overwhelmed with indignation and astonishment. He knew much of the iniquities of the Inquisition, but the thought had never occurred to him, that it could or would be made the instrument of his own destruction. Now he apprehended the worst, as he knew that unless their designs were of the most fatal character, they would never have dared to perpetrate this indignity, and that he could have neither chance nor hope unless he could communicate with the outside world. He had no idea that they had arrested his own family, or that they had any object in so doing. He did not reflect that his patent of Governorship was hereditary, and on this account would involve them all.

At midnight he was summoned before a council of the officers of the Inquisition, to hear and answer charges against him. Before he was taken from his cell, he was loaded with chains, and his arms were pinioned behind him. If he had been the most dangerous and ferocious beast of the jungles of Bengal, he could not have been made more powerless from the actual fear of his judges. He was ushered into a dimly lighted room, where the President and the Judges of the Inquisition were assembled, consisting of thirteen, an ominous number for the prisoner or themselves, but which they thought for the prisoner. There was a profound silence like that of death, and a degree of fear and terror, but not on the part of Carabajal. He had comprehended the whole situation. He was convinced that he was simply about to be murdered by a band of conspirators under the form of Law and Religion and that he had only to await his fate, as he was powerless. Alas! How many have been in the like situation, whose only crime was their merit or prosperity. He noticed every judge was draped in black and wore a masque, and every soldier present. What would have been his surprise to see these masques removed and find that the judges and the guards around them were some of his so-called best friends. This to him was a fatal indication. Carabajal looked around him fearlessly and said "What is the meaning of this insult and violence? If it is done from any false charges, I demand to hear them; if for the purpose of murdering me, I demand to see my wife and children," when there arose the Secretary of this tribunal, and read the following:

Don Louis de Carabajal Y Cueva, you have been charged and found guilty of the following crimes.

1st. Of being a Jew, and in the orgies and ceremonies of your Religion of having sacrificed and eaten a dozen Christian infants, subjects of our King.

2nd. Of having slain and destroyed many thousands of Indians, the loyal subjects of our King.

3rd. Of having robbed the loyal subjects of our King, by depriving them of the services of Indians as slaves or peons, and according them rights and priveleges that only belong to Spaniards.

4th. Of taking from the care of the Holy Catholic Church, the education of the subjects of this Kingdom and establishing therein secular schools, where sciences are taught, unknown to the Church, and contrary to her Laws and doctrines.

The punishment of these crimes is death by fire, that the body, and if possible, the soul may be purified.

Carabajal listened with firmness and dignity. He now clearly perceived that their object was to murder him.

He replied that the Court had no authority or power to try him, that his patent as Royal Governor placed him beyond their jurisdiction.

As to being a Jew, the King knew him to be a Jew, when he appointed him, and that he was proud of this fact. "Does your Bible," said he, "not call them the chosen people of God? Have not my people given you both your religion and civilization—That is the difference between your civilization and the Roman? Is it not the elevation of womanhood? Who gave you the character of Rachael, Rebecca, and of Mary? Who and what were Christ, Peter, the founder of your church, Paul and all the other Apostles, but Jews? As to the sacrifice of Infants, this charge is beneath my contempt. You are the witnesses of the falsehood. In this charge I read your designs.

As to the destruction of Indians, it was in honorable war, and in your defence.

As to prohibiting their being made slaves of, I acknowledge it, with satisfaction.

As to establishing secular schools it was my legal right, under my patent.

Before you slay me, pause and reflect. It can only precede your own destruction a short time. The savages of the North will come here with fire and spear and not leave one of you alive, and of this building nothing but blackened walls.

As for me, I fear not death. No death or fire can touch my soul, and that is the ever-living part of me."

There was a Friar, Father Fransioli, an Italian who had been sent to Mexico by orders of the King, on account his great learning, and to keep up the Latin of the other Fathers. This Friar had occasional visions, on which occasions he was possessed; he now suddenly rose up with a corpse like face and glaring eyes, pointing his finger upward, as to the skies, and called out in a loud voice, "I see blood, blood. I see horse back riders dragging by their lassoes along the ground our brothers of this Inquisition. I see them torn by wild horses, limb from limb. I see this building a burning and smoking ruin. I see—" By this time some sturdy soldiers of the guard got control of the poor Father, and carried him out of the room, whilst his voice could still be heard shrieking, "I see blood, blood, blood."

The President then arose from his chair and said, "Don Louis de Carabajal Y Cueva, I sentence you after the finding of this Court of the Holy Inquisition, that you burn by fire, until you are dead, and that execution shall take place at 6o'clock to-morrow morning.

Carabajal was about to protest that there had been no trial, in his presence, and against the illegality of the proceedings, when by the orders of the President he was hurried from the room.

Let no pious Catholics feel indignant nor the believers in other religions condemn the Catholic religion or the church. The Catholic religion had no more to do with this, than with thousands of other iniquities—murders and robberies perpetrated in the name of Religion —Liberty—Virture or Country, by bad men, hypocrites and imposters.

The Non Catholic reader must not in his or her mind, hold the Catholic church, or the Pope responsible for these wrongs. These men were acting independent of the church, or the tenets inherent in the Catholic Faith. They were not doing their duty as religiose, but were influenced entirely by the Hidalgos, and were actuated by the worst of personal motives, to wit: —the robbing and the enslaving of the Indians. The virtuous Las Cases and other eminent Catholics reprobated all such proceedings, and complaints were constantly sent from Rome to Philip II, but Mexico and other South American States, were so far off, and so filled with greedy adventurers, that by the time the influence of the church reached them, that influence had become very weak, and was overpowered by secular corruption.

In vain Carabajal requested to see his family, and his supposed faithful secretary, Montemayer. He was not allowed writing materials, to make a will, or give directions, or information about the Government. There was but one desire—to hurry him out of existence, and if possible leave no mark behind.

Sleep he had none. There had not been time for the utter exhaustion of nature.

At 5.30 o'clock he was called and ushered into a large hall where he was astonished to see his little family. At first he supposed that out of humanity they had been allowed to see him, but on a second glance he saw that they were all manacled. Even his lame son and aged mother. Then his son told him that they had all been sentenced to death, after some trial they knew nothing of. When Carabajal heard this, glancing from one to the other, he suddenly pressed his hand to his heart, and raising himself upward upon his feet, he fell backward stone-dead. The fortitude and courage of Carabajal had been tried hundreds of times, and it was never found wanting, but the very life of the Jew lives and breathes in the love of his family, and when he looked upon his aged mother, the eyes of his dear wife, his innocent and decrepid son, and his sweet daughters and faithful sisters, and thought of their terrible fate, it was more than his noble nature could endure and then broke his mighty heart and he fell dead. Then the poor son raising his hand and voice showed the superiority of the soul over the body, uttered a malediction against the slayers of his father, and called upon all to have fortitude, for, said he "our father has gone to our God, the one and the true God, and in a few minutes we shall join him. It is no punishment, it is a happy journey." The particulars of this heart rending and terrible event we will pass by, but it is shown that the death of every one of the family was heroic. The dead body of Carabajal was also tied to a stake and burnt with them, perhaps to make sure of his death. Thus ended the noble life of a man devoted to the good of humanity. Has it been the first? Alas! Will it be the last?

This legend would be imperfect, did I not inform the reader of the sequel of this wickedness. There is an old saying that "the mills of the Gods grind slowly, but very fine." In this case they ground very rapidly.

At 8 o'clock the Council met, which was usually presided over by Carabajal. This time it was presided over by Montemayer, who was immediately made President, until another Governor should be appointed.

The following Laws were passed:

1st. That all the Indians should be considered slaves, and that all the grants of Carabajal to the Indians should be abrogated.

2nd. That all education should be in charge of the clergy.

3rd. That all Jews should be expelled from the Kingdom, because they were anti-Christ and interfered with the conversion of the Indians. (The real reason was of course to rob the Jews.)

4th. That the mines, lands, and territories should be divided up among the Spaniards, according to equity and justice. (This meant iniquity and injustice,)

They also decided to keep the fate of Carabajal and his family secret, for as many days as possible, until the armed forces of the Hidalgos were properly placed and to apply to the viceroy for additional armed forces, and also that Montemayer should be appointed Governor. After other work of minor importance they adjourned. That morning an ominous silence reigned over the city. People spoke in whispers, and in bated breath. The very animals appeared to be affected. A vague rumor of the crime that had taken place, existed. It struck terror in the minds of people. It was noticed that many people were silently leaving the City. In the afternoon the Indians disappeared, from the mines. In the night there were fires in different parts of the City, and even out in the Country. The morning after the crime, that is the day after, the Hidalgos found that nearly all the horses had been stolen, and had disappeared. There was hardly a horse left in the city. The women and children were there, but the male adult Indians had all disappeared. The Jews were also leaving. They simply gathered up their personal property, and traveled south to old Mexico, and yet the decree that had passed in Council, had not been made public, but the knowledge of it existed. The wicked and fiendish death of Carabajal became publicly talked about and also the decrees, but this talk was behind closed doors and in whispers. The Hidalgos were sorely perplexed, they had no horses to pursue the fugitives to the mountains, and they were afraid to turn their backs upon their homes for fear of fire. Montemayer could give no advice. The Council met, and in the face of the strange condition of things, of all the male Indians and all the horses having departed; they were perplexed. They turned to Montemayer as they had formely turned to Carabajal, but they found they turned to a man who could give no orders, but rather asked for them. Finally they decided simply to wait, until the return of the courier that had been sent to the viceroy, asking for the appointment of Montemayer, in the place of Carabajal, and of the Spanish army, to more thoroughly enforce the decrees of council.

The fact is, both Jews and Indians for a long time had heard mysterious whisperings of the

intentions of the Hidalgos, and their criticisms against their great leader, and silently as it were by common consent, they had decided in case of the murder of Carabajal, to steal away, the Jews to the South and the Indians to the north, with all the horses, to return soon as possible in company with the Yakos and Apaches, with fire and spear. Many of them had been warriors under Carabajal, and knew the use of fire-arms, and besides were skillful strategists. This was the cause of the wonderful change. Days passed on, and shops were not open, the mines were not worked, for want of men, and all business appeared to be suspended. The Spaniards armed themselves universally. In time a message arrived from the viceroy, with many congratulations, and a document appointing Montemayer Governor, and also with the information that an army was on the march, to take possession for the King, and to afford them protection. Montemayer instead of now rejoicing at the success of his schemes and treachery, when he held this document, felt as though it was worse than a poisonous scorpion in his hand. He already had realized how much easier it was to be a mere clerk than it was to govern, when possessed of no head for it. Now Spaniards commenced pouring in from the north with terrible news, the spies, formerly employed by Carabajal, did not come, but lame and wounded Spaniards, with tales as to how their families had been massacred, the houses burnt, and how it was rumored that cities had been destroyed. The Hidalgos fortified themselves behind entrenchments and awaited the arrival of the Spanish army. Finally it came, brave, weary and dust worn. Instead of seeing the beautiful city they had heard so much about, they saw what to them appeared to be a city of the dead, and many smoking ruins. They only tarried for a rest at Santa Lucia and Walnut Springs, and marched with the New Leon contingent to protect the cities farther North, which were said to be in danger. The Nuova Leon contingent should have been commanded by Montemayer as Governor, but he begged that the Spanish General would command, whilst he remained behind to forward supplies. Soon as the Spanish Army was out of sight he took refuge with the Holy Fathers, behind the stone walls of the Inquisition. When they looked upon his pale, sinister, and frightened face, they could only say, "Oh for a day of Carabajal." This action of Montemayer was to them the most frightful of omens.

The Spanish army was commanded by Don Juan Diaz de Vera, brave, and in European wars an efficient and successful Spanish general. Many of his men were veterans, and all of them, true to Spanish character, were brave. The discipline was wholly European. The Leon contingent was placed in advance, as better acquainted with the trails. As they were marching along, they passed several of the battle fields where Carabajal had won astounding victories. The selfish Hidalgos almost shed tears of grief when they thought of the past, and the gloomy present. They had none of that great confidence in themselves that they had when commanded by Carabajal. Their hearts also said, "Oh, for a day of Carabajal." The men were ordered to keep close ranks as possible, and the cavalry guarded

the front and rear. The New Leon officers advised the old general to send cavalry in advance, and even begged to have it done, but the only reply was that, when he met the enemy, he would fight them, and that he would be responsible for the result. This system made the forage scarce and difficult, and the men suffered very much. It was many days march North of Santa Lucia, when some Indian cavalry made their appearance, first in the advance then on the flanks and in the rear. This required a closer formation but such scarcity resulted, that they were compelled to forage wherever they had an opportunity, when the Indians would attack the foragers, and the Spaniards were constantly losing men and horses. So they continued their march until provision became very scarce, but all hoped for refreshment and reinforcement of men and horses when they got to the first city or colony in that region. When they got there they found nothing but a smoking mass of ruins. No beef, bread or horses were to be had and not a human being to be seen. A council of war was then held and it was decided that it was best to retreat, because if they continued on and the next city should be destroyed, which they reasonably believed to be the case, and no Indians should meet them in battle they would literally die of starvation. The retreat in the wilderness was a horrible affair. They commenced eating their horses. So long as these lasted, they at least had food, but they were rapidly disappearing. Now the Indians became bolder, and more numerous. Finally they came to a pass that was defended, and to their surprise a wall of rocks built across the trail, mounted with falconets. There opened a deadly fire upon the Spaniards, but the brave Spanish soldiers quickly charged it and captured the guns, when immense boulders of rocks were rolled down upon them from above. Many soldiers were killed, but orders were given to charge through the pass, which they did very bravely, and when they got to the open with considerable loss, they hardly saw an enemy. The Spanish General thought this a strange sort of war. He began to comprehend the kind of enemy he had to fight, and it reminded him of the old Moorish tactics. But they marched on and finally the horses were all eaten, and men began to drop behind, when they would at once be murdered and scalped. They now numbered hardly half as many as they did when they marched out of the city of Mexico, with banners gay and to the sound of martial music. Day by day the army of Indians, as they became bolder, appeared to grow in numbers, and even ventured to attack, but the brave Spanish soldiers would give them a bloody reception and would feed upon the horses they killed. Still they pressed onward, slowly with their retreat. One morning, just as the dawn began to light the Eastern sky, the sentinels at the outposts fired their arquebusses from all sides simultaneously, and dark masses of men on foot and mounted, with horrid noises, rushed upon the little army. The men were up and formed in a minute, and welcomed the attack with enthusiasm. They had been anxious for a battle, which had always been denied them, by the arts of the enemy, and this enemy, tired of the delay and encouraged by their depletion and

weakness, could not supress their thirst for blood and revenge. They were received with a steady fire from muskets and falconets, and horses and riders fell in heaps around the little band, the brave Diaz de Vera with a choice band around him, rushed in every part of the field giving orders and fighting at the same time, now the prodigious energy and valor of these Spaniards shone in glory, and did honor to their conquering blood, but the more they killed, the more enemies appeared until they all realized that this was simply a fight to the death, as there was no retreat. The battle raged until there was no more Spaniards to die, not one attempted to seek safety in flight, and Diaz de Vera died upon a heap of slain. The noon hour closed upon a field of death. The spoils of arms were immense, and welcome to the Indians. The ferocious Indians decorated their horses with scalps, and all pressed on to Santa Lucia to surprise the place if posssble.

A few days after, they reached the city, they watered their almost spent horses at Walnut Springs, then rushed upon the place. The stupid inhabitants had not even retreated to the mountain tops which had formerly been fortified by Carabajal, but resting with implicit confidence in the supposed invincibility of the Spanish army, were completely exposed. Old men, women and children who were white were slaughtered without discrimination. A few of the leading people found shelter behind the stone walls of the Inquisition building. After the enemy had slaughtered and destroyed all that could be destroyed they quietly settled down around this last place of refuge until the remainder of the army, bringing artillery and gunpowder, should reach the place. Many of these were the old soldiers of Carabajal. This only required a day or two. A mine was soon sprung at one of the angles, when the Indians rushed in to renew the massacre. The thirteen Priests or Friars who had composed the Court of the Inquisition with Montemayer, had hid themselves in the torture chamber, but they were soon dragged out and instead of being killed upon the spot, were reserved for a worse fate.

The next day was set apart for rejoicing, before continuing the march to the South. The Indian women welcomed their husbands, who had saved them from slavery, and concubinage to their would be cruel task masters. A large level site, which now forms the beautiful Alameda of Monterey, was set apart for a fete. An immense circle was formed in imitation of a bull ring, into this there were brought the thirteen judges of the Inquisition, who were tied to thick posts driven into the ground. Under them was kindled a slow fire, and they were tortured in true Indian style until they died. It may well be supposed that they could now value the protection and services of Carabajal. After this the pale and trembling Montemayer was brought forth. He begged piteously for his life, but it was to ears of stone—life to him was sweet. His miserable mind could not look beyond it; his limbs were securely fastened by ropes to four wild horses in the same way that the Hidalgos had served the poor Yako. He was instantly torn limb from limb whilst the derisive shouts of joy and laughter were heard from thousands of Indians.

So ended for a time the power of the Spaniards, in Northern Mexico. A clean sweep of conquest and destruction was made and there was not a Spaniard left to tell the tale.

Years after this the Count of Monterey, viceroy of Mexico, collected an army and took possession of the site of Santa Lucia, and over its ruins arose in the language of a chronicle "The Metropolitan City of Monterey."

APPENDIX.

In the preparation of the above legend, tradition had to be mostly followed. The written accounts of the period of time relating to Carabajal are meagre and contradictory, as the injustice of the old Spanish Government, and the Inquisition were such that every possible effort was made not only to conceal the facts, but to destroy every particle of evidence. In turning over the leaves of some of the manuscripts of Carabajal, we will give a few extracts:

"A colony in order to be a success should not be conducted in a mere mercantile spirit of business, but more in a parental spirit, where the welfare of the colonist will be of the first consideration. If advantage is taken of the want of promptitude in complying with financial obligations, it would be destructive of the colony, for the simple reason, that as a rule colonists could never be found to be, what is called, business people, and by such a course, the whole colony would become panic stricken, and destroyed. So long as a colonist works and improves his land, to a reasonable extent, he should be allowed grace, with the certainty that he will meet all his obligations in the end. But dishonest advantage should not be allowed to be taken of this general principle. Certain rules should be formulated and adhered to, and they should be such rules as are certain to advance the material and moral welfare of the colony. These principles may be divided into the materialistic and the spiritualistic. The former consists of agricultural and manufacturing development which should always go together. The latter, the educational and the aesthetic. In the educational the practical or manual work should go hand in hand with the abstract or the theoretical. This makes learning easy, by constant illustration. The youthful mind is fond of the use of the hand, in concert with thought, and in this way never tires or forgets. Where the principles of agriculture and horticulture are taught in this way, they are never forgotten. The same of mechanics. The human mind in this way is aided and uplifted by manual labor, or assistance, but to expect that the youthful mind can grasp the abstract or theoretical without this aid, is to expect the impossible.

Free libraries should be established, in order that all who want intellectual instruction or amusement by the medium of books, should have them readily accessible. These instructions should be supplemented by lectures and intellectual entertainments. There should in public schools be taught dancing, calisthenics and music.

In the aesthetic, the love of the beautiful should be taught. It is one of the highest and most spirituelle principles that govern human nature, and cannot be ignored without producing evil effects.

This should be carefully considered in laying out a country. The land should be laid out in convenient roads which should be made to con-

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In the aesthetic, the love of the beautiful should be taught. It is one of the highest and most spirituelle principles that govern human nature, and cannot be ignored without producing evil effects.

This should be carefully considered in laying out a country. The land should be laid out in convenient roads which should be made to conform to the topography of the ground and laid out wide and spacious and planted in rows of beautiful trees of different varieties. Many of them flowering, such as can easily be procured in a tropical climate. This is not only for their beauty, which is very great, but in order to induce rains and to save the country from droughts. They also attract birds which are essential in the cultivation of fruits by destroying insect enemies. This should be further induced, by placing fountains at the intersections of many of the roads, always made ornamental by some fine allegorical statuary. This feature in a tropical country as well as a temperate climate, is not only beautiful, but a boon to the animal creation. Seats should be placed at intervals, under the most umbrageous trees, where the weary pedestrian can find rest and shade.

A society should be formed among the people for the propogation and preservation of these trees. and also the cultivation of flowers. Of these the Mexican women are particularly fond, and the country soon becomes redolent and sweet with flowers, and musical with the hum of bees. Plans should be given out for small neat habitations suitable to the climate, and they should all be required to be set back a certain distance from the roadside, and thus afford room for flowers and shrubbery. In this space should often be seen the pretty fountain or statue. Thus beauty should be combined with usefulness and the surroundings of the people would be an inspiration of mental culture and elevation.

The founder should also interest himself constantly in the procuring of valuable seeds and plants from all parts of the world, suitable to the climate. But care should not stop here, the Founder, after the colony

should get far enough to produce something to sell, in the way of agriculture and manufactures, should then pay personal attention to finding a market where they could be sold. Not only to find a market but to see that the inexperienced colonists should not fall into the hands of dishonest consigners or commission men, and in this way be robbed of their toil.

He should also lend his hand to rearing the Church or the Synagogue, for after all, man has to look Heavenward for consolation snd hope."

THE END.

The facts of the above legend were picked up during a two months sojourn in Monterey in the winter and spring of 1894.

C. K. L.



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